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Trial By Media

A Summary Of The Case For The Defence

I. A Public Stereotype

There is what can only be described as a public campaign, extending over several decades, on-going, and based on certain allegations about David Myatt. The campaign began in 1998 when a monthly magazine published by an antifascist 'special interest group' featured multiple articles about Myatt with the front-cover emblazoned with a photograph of Myatt, taken during a Combat 18 protest in London the previous year, and the headline *The Most Evil Nazi In Britain*. {1} Several of the articles in that magazine made allegations that Myatt was a Satanist and associated with if not the leader of the Order of Nine Angles, with the author providing no evidential facts, no primary sources, {2} to support such allegations. {3}

In the following years the campaign was continued by a new antifascist 'special interest group' formed by the author of those 1998 articles, with items making the same or similar allegations about Myatt regularly published by that author and his colleagues both in print and via the medium of the Internet, which Internet items would later on include those on 'social media' and video streaming platforms. Thus a public stereotype, a public persona, of Myatt, or perhaps more accurately a public phantasy or orthodoxy regarding Myatt {4} was created and propagated and is being widely propagated, aided and abetted by those who for whatever reason, political or otherwise, believe or believed the allegations; with the stereotype featuring in the tertiary source known as 'wikipedia' in their article about Myatt, with the current version (March 2026) stating that he is "most notable for being considered the likely identity of Anton Long, the political and religious leader of the theistic Satanist and neo-Nazi organization the Order of Nine Angles (ONA) from 1974 onwards". {5}

In recent years, the public stereotype has incorporated the allegation that Myatt's rejection of neo-nazism, of all extremism, and all his post-2012 writings, are a deception, with the 'wikipedia' article stating that it is "plausible that [Myatt's] 2013 renunciation of extremism is likely another disingenuous sinister trick, part of ONA's 'Sinister Game' that advises 'not trust what people say about their experiences, their 'achievements', and themselves." The allegation was formalised in the 2025 essay *Across the Abyss: Heideggerian impact on the Occult Longtermism of the Order of Nine Angles*, with its author alleging, among other things, that Myatt's "repetitively proven association to the Order of Nine Angles makes it close to impossible to accept any statement of his as based on honesty," which allegation has, among with other allegations, been discredited in the 2025, 41-page, text *The Early And The Later Myatt: A Study In Temerous Claims*. {6}

What is interesting is that Myatt's own blog containing his post-2012 writings is neither referenced in the 'wikipedia' article about him nor found when his name is entered into the ubiquitous 'google' Internet search engine. The result being that those curious about Myatt will find only the current orthodoxy about him. Which orthodoxy includes the belief by the multitude of allegationists that they should ignore or disbelieve Myatt's 'deceptive' explanations, as described for instance, in reference to a particular allegation, in a 1998 academic book:

> "Myatt frankly states that his own long history of interaction with England's occult underground was undertaken in a clandestine effort to influence some of these adherents to adopt National Socialist beliefs. Letter from David Myatt to a Mr Williams dated July 1994. In a recent letter, Myatt clarifies this with the important detail that his relationship with the ONA is based as well on personal friendship and an agreement to disagree on many things. Letter to author from David Myatt, 22 June 1996." {7}

Explanations described by Myatt in several of his post-2011 writings, such as the following from Part Two (1973-1975) of his 2012 seven-part *The Ethos of Extremism - Some Reflexions on Politics and A Fanatical Life*. {8}

> In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
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> The first type of covert group would essentially be a honeytrap [11], to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves.

He also explains that:

> For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a teacher, a solicitor, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [12].

As someone pertinently wrote {9} regarding this honeytrap:

Thus, as a honeytrap the intent was to aid the political, revolutionary, cause of neo-nazism that Myatt at the time fanatically believed in. This does not imply that he was, as has been alleged, a satanist or an Occultist.

A relevant example is the infiltration by Police officers, many from the Special Demonstration Squad between the late 1960s and the 1970s, who infiltrated various political groups, including the Socialist Workers Party and the Troops Out movement, with some such as Mark Kennedy having intimate relationships with women involved in such groups and with the officers themselves cultivating a special type of 'false persona' part of which involved feigning belief in whatever cause, political or environmental, they targeted. These 'undercover' assignments often lasted for several years with some of these 'undercover' officers even giving public speeches and interviews about 'their' cause.

Which infiltration for a specific purpose, and which cultivated persona, did not mean they believed in such causes.

The same applies to Myatt in relation to the satanist Temple of the Sun, which was formed as a neo-nazi honeytrap. His type of 'false persona' at the time was cultivated for the purposes of gaining recruits for his neo-nazi cause and finding people who might be useful to that cause. Thus, as he later stated he was neither a satanist nor an Occultist, only a dedicated neo-nazi as those 'undercover' Police officers were dedicated to their chosen profession.

However, what is perhaps most important about the public stereotype, or current orthodoxy about Myatt, is that no academic has referenced or found any primary sources {2} which support: (a) the allegation of Myatt being 'Anton Long' and founding, leading the ONA, and writing its texts between the 1970s and 2012; and (b) the allegations that his renunciation of extremism is a "disingenuous sinister trick" and that his voluminous post-2012 writings are a deception.

Until the discovery and publication of primary sources definitively prove otherwise, there is no "repetitively proven association to the Order of Nine Angles," and no voluminous deceptive writings. There are only unproven allegations. In addition, despite the lack of evidential facts, it is publicly alleged that third-party rebuttals of the allegations, such as the aforementioned *The Early And The Later Myatt*, are by Myatt himself using a variety of pseudonyms. {10}

Thus, the allegationists reject out of hand a work such as *A Story Of Infiltration And Extremism*, which details Myatt's involvement with the 1974 Leeds-based Occult group the Temple of the Sun. {9}

II. A Question Of Perspective

Do such allegations about a particular person, now widely spread by means such as the medium of the Internet, matter? As Myatt described it in a January 2026 interview with Muslim scholar Aymenn Jawad Al-Tamimi:

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt.
>
> My 'side of the story' is expressed in items such as *Myngath* and *A Matter of Honour* with my regret about my extremist, political and religious, past evident in many of my post-2011 writings." {11}

There is also the question of the perspective of centuries; of what Myatt has described as the Cosmic Perspective which is

> "of the reality of our individual selves as but one fragile mortal short-lived biological life-form on one planet orbiting one star in one galaxy in a Cosmos of billions of galaxies; of our nations, our

national cultures – and everything we manufacture or bring-into-being or presence, from ideas to ideologies to religions to cities to industries to products to archetypes – being not only by their φύσις subject to change and transmutation but also having a certain limited life span, be such in terms of years, decades, centuries, or millennia [...]

[A]ll causal abstractions and the constructs based on them, such as a particular nation State or a particular society existing for some period of causal Time, be it decades or a century or more, will change, be transformed, or decline and pass away sometimes through inner strife or through immigration or invasion." {12}

Which explains his attitude, summed up in the 2025 *Dialogue With An Iconoclast*, {13}

I.S. Your translations and philosophy of pathei-mathos, and indeed your personal learning from your experiences, are mostly ignored, or more commonly, buried beneath a plethora of propaganda and allegations about you and your past continuously spread seemingly by individuals with a political agenda. Does that concern you?

DM: No, for such unproven allegations and propaganda will, as we mortals and all our manufactured abstractions and entities shall do, pass away. As it was once common to say in an Empire that has ceased to exist:

memento homo quia pulvis es, et in pulverem reverteris
recall, mortal, you are dust and you will revert to being dust

In a much quoted section from an interview Myatt gave in the Spring of 2022, {13} Myatt was asked the following question:

Some of your former political opponents do not believe what one socialist called your 'change of heart'. Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

His reply was:

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν·

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me [...]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way."

III. A Verdict

The summing up by the Defence is brief, focusing on just three points. First, that there is no probative evidence for any of the allegations. Second, that Myatt's challenge in 1998 to two of the allegationists, one

of whom was and almost certainly still is the inspiration behind the decades-long public campaign against Myatt, that they either fight a duel with deadly or issue a private or public apology. Which challenge, their refusal to fight such a duel or issue any apology, reveals the character of both Myatt and such allegationists. Third, the sheer volume, over two thousand pages, and internal consistency, of Myatt's post-2012 writings {15} belie the allegation that they are a deception.

The case against Myatt is therefore dismissed.

Gelis Sangster
March 2026

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Citations

{1} https://archive.org/download/the-most-evil-nazi-in-britain-david-myatt-satanic-fuhrer-of-the/The_Most_Evil_Nazi_In_Britain_David_Myatt_Satanic_Fuhrer_Of_The.pdf

{2} Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

Evidential facts in the case of David Myatt include evidence from primary sources, such as documents which a forensic linguistic expert employed by the Police suggest Myatt may have written; a confession or signed statement by Myatt made under caution to Police officers; sworn testimony by witnesses who are available for cross-examination during a criminal trial; forensically verified video/audio recordings of Myatt admitting to being Anton Long and/or of having founded the O9A; and so on.

{3} The allegations made in that magazine are described in detail in Part One of *The Modern Tale Of An Antifascist Propagandist*, https://web.archive.org/web/20220927141445/https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

{4} A phantasy is an illusionary appearance; a supposition resting on no solid ground; a delusionary imagining; something fictional that is believed to be real or true.

5. A supposition resting on no solid grounds; a whimsical or visionary notion or speculation.
Now more emphatically contemptuous than FANCY *sb.*
a. *c* 1400 *Destr. Troy* 2669 His olde fader fantasi þai filet in hert. *c* 1440 *Generydes* 4652 Leve all these fantesies..ye shall not fynde it thus. 1526 *Pilgr. Perf.* (W. de W. 1531) 166 b, The mynde.. is moost apte to .. waueryng fantasyes aboute dyuerse thynges. 1665 MANLEY *Grotius' Low C. Warres* 953 The Minds of the common People would be divided, according as any one would teach his Fantasies. 1876 WHITNEY *Sights & Ins.* II. xiv. 443 All that would be to them less than fancy—mere fantasy. 1878 MORLEY *Vauvenargues* Crit. Misc. 20 Many pernicious and destructive fantasies.
β. 1586 COGAN *Haven Health* ccxliii. (1636) 306 Vaine.. is their phantasie that thinke it ungodly to flee from .. the plague. *a* 1610 HEALEY *Epictetus Man.* (1636) 30 Keepe thy minde firme against all such phantasies. 1858 R. A. VAUGHAN *Ess. & Rev.* I. 6 Not a phantasy in religion..but might there soar or flutter.
† b. *In my fantasy*: = 'as I imagine'; modestly used for 'in my opinion'. *Obs.*

In relation to Myatt qv. https://archive.org/download/a-modern-phantasy-about-a-man/A%20Modern%20Phantasy%20About%20A%20Man.pdf

{5} An overview of a 1974 newspaper interview, alleged to 'prove' Myatt's active involvement in Satanism

via the Occult group the Temple of the Sun, and a summary of the pervasive accusation that DM=AL, are provided in the second edition of the 41-page 2026 text *Concerning Three Particular Allegations*. https://archive.org/download/concerning-three-particular-allegations-second-edition/Concerning_Three_Particular_Allegations_Second_Edition.pdf

{6} https://davidmyatt.wordpress.com/a-study-in-temerous-claims/

{7} Kaplan, Jeffery & Tore Bjørgo. *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, chapter 5, p. 125

{8} https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

{9} *A Story Of Infiltration And Extremism*, included in *Concerning Accusations About David Myatt*, pp.73-81, https://archive.org/download/accusations_concerning_david_myatt/accusations_concerning_david_myatt.pdf

{10} A 47-page diatribe titled *David Myatt in Leeds: The Temple of the Sun and the origins of the Order of Nine Angle*s, published in January 2026 and written by an anonymous author, accused Myatt, without any evidence, of using the pseudonyms Egnatius Severin, Gelis Sangster, Rachael Stirling, R. Parker, "Coolmoon", the Internet Archive's "rigel7", Bluesky's "Oxfordian23", "sirida21", and "sol73omega".

{11} *A 2026 Interview Between David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

{12} *Forty Years Of Learning*, 2014. https://davidmyatt.wordpress.com/wp-content/uploads/2022/11/dm-forty-years.pdf

{13} https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

{14} Included, pp.26-29, in *Seven Interviews: 2022-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{15} Most of these writings are on Myatt's blog at https://davidmyatt.wordpress.com/

An archive of the blog, dated January 2026, is available at https://web.archive.org/web/20260131114331/https://davidmyatt.wordpress.com/

Appendix A

A Personal Knowing, A Question Of Personal Character

With the rise of what has been termed the Mass Media and, in recent decades, the Internet with its profusion of 'social media', 'podcasts', websites, 'blogs' and so on, it is all too easy for rumours, hearsay, and allegations, to be, often anonymously, made about an individual and communicated to a wide often world-wide audience, with hardly anyone - probably no one - accessing or reading or hearing such rumours, hearsay, and allegations personally knowing the individual in question and thus able, as is the fair, the cultured, thing to do, to ask them for 'their side of the story'.

In addition, with the advent of 'Artificial Intelligence' (AI) it has become relatively easy, with the right computer software, to produce altered or fake items, from photographs, to videos, to texts to documents.

The old-fashioned gentlemanly way of a challenge, *mano o mano*, to a duel was one corrective, albeit a

minority one, to rumours, hearsay, allegations, and lies, regarding an individual and which rumours, hearsay, allegations, and lies, having been propagated by someone were then often believed by many others. {1}

One modern person who upheld this old-fashioned gentlemanly tradition in the wake of allegations and lies publicly made about him by certain individuals, is David Myatt, who had the imprudence, in the 1990s, to challenge two such individuals to a duel with deadly weapons. As he wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel. As I wrote some thirteen or more years ago:
>
> > "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."
>
> Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." {2} {3}

An Expectation

However, given human nature as it is, we expect that it will not be long before someone, or some many, possibly due to their zealous adherence to some political cause, produces fake or altered items or documents which the claimant or claimants will declare are 'proof' that David Myatt (DM) was Anton Long (AL) and did found the Occult association known by the acronyms O.N.A and O9A. {4}

Furthermore, such is our human nature, that it is only to be expected that perhaps a majority of people on reading or viewing such fake or altered items or documents will accept them as and believe them to be genuine and thus as 'proof' that DM=AL and founded the O.N.A, and that therefore, as his antagonists allege and have for decades alleged, he has lied and is lying about not being Anton Long and about not founding the O.N.A. Thus will those believers reveal the reality of their personal character.

For in such matters it is purely a question of character; of a personal knowing of a individual extending over a significant period of time. On making one's own judgment about an individual on the basis of such a personal knowing; with the fair, the cultured, thing to do, if a person does not have such a personal knowing of a individual, is to give that person the benefit of the doubt.

It is surely a sign of our modern, as of our past, times that so few in such matters as rumours, hearsay, lies and allegations, give the person who is the subject of, or subjected to such things, the benefit of the doubt.

Selann Ibotæ
March 2025

{1} On the matter of lies and duelling, qv. The first Booke, chapter 3, *For what cause the partie belied ought to challenge, and of the nature of the Lie*, The Booke of Honor and Armes, 1589.

> "For so much as in ordinarie triall by lawe, and ciuill Iudgements, whosoeuer standeth accused; by deniall of such accusation, is free from condemning vntill further proofe be made: euen so in

> euerie imposition by speach, contrarie to good reputation; honor or honestie, ought either by ciuill or martiall meanes be mainteined and auowed. Therefore, who soeuer being offered iniurious speach, shall say to the offerer thereof Thou liest, or thou saiest not truelie, doth therby repulse the iniurie, and force the Iniurer to challenge. And euerie deniall be it neuer so simple, importeth a Lie, & is of like effect, although the maner in pronouncing deniall onlie, is an answere more friendlie and courteous, than the qualitie of an iniurious imposition requireth."
>
> Sources:
> i) https://archive.org/download/bookeofhonorarme00jone/bookeofhonorarme00jone.pdf
> ii) https://ota.bodleian.ox.ac.uk/repository/xmlui/bitstream/handle/20.500.12024/A11862/A11862.html?sequence=5

{2} *A Matter Of Honour*, 2013, https://davidmyatt.wordpress.com/about/a-matter-of-honour-2/

{3} Myatt even supplied them with a copy of the simple rules of duelling:

> In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.
>
> The duel is a private affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.
>
> A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.
>
> A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.
>
> p.137, https://archive.org/download/TheNuminousWay/dm-numinousway.pdf

{4} The O.N.A and Myatt have already been the subject of one attempted 'deep fake', qv. https://archive.org/download/o9a-deep-fakes/o9a-deep-fakes.pdf

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